SOME NEW BOOKS.

Herbert Spencer on the Principles of Morality.

Every year seems to widen the influence of that philosophical inquirer, in whom, long ago, J. S. Mill recognized one of the most vigorous, as well as boldest, thinkers that English speculation has produced. As the majestic outlines of his design has been disclosed, and successive stages in his scheme of induction have been reached, there has been evinced a growing willingness to recognize, not only the breadth and solidity of his conclusions, but their regulative bearing on human conduct and the practical concerns of life. It remained, however, for the author to define the final outcome of his philosophy, as accrediting a new standard of morals, and this has been done in the work now presented by the Appletons—*The Data of Ethics*, by HERBERT SPENCER. This book appears somewhat out of its place in the system of synthetic philosophy, seeing that its contents form the first division of the treatise on the "Principles of Morality," with which the scheme was to end, whereas the second and third volumes of the "Principles of Sociology" are as yet unpublished. The author has been led, he tells us, to deviate from the order originally set down by the fear that adherence to it might result in leaving the crowning work of the series unexecuted. Yet it is precisely the last part of the task to which he has regarded all preceding labors as subsidiary. In his first essay, written thirty-seven years ago, he indicated what he conceived to be certain general principles of right and wrong in political conduct, and from that time onward his ultimate purpose, lying behind all proximate ends, has been that of finding for the principles of right and wrong in conduct at large, both private and political, a scientific basis. It is not only by apprehensions of failing health that Mr. Spencer is impelled to anticipate the ethical deductions of his system. He thinks the establishment of rules of right conduct on a scientific basis a pressing need, now that moral injunctions are losing the sanction of a supposed sacred origin. He points out that few things can happen more disastrous than the decay and death of a regulated system, no longer fit, before another and fitter scheme has grown up to replace it, and he holds that, as the change which promises, or threatens, to bring about such a vacuum is rapidly progressing, those who believe the vacuum can be filled and must be filled are called on to do something in pursuance of their belief.

Mr. Spencer begins with a definition of conduct, which he reminds us is not coextensive with the aggregate of actions, though it is nearly so. The conception, of course, excludes purposeless actions like those of an epileptic in a fit. Conduct, therefore, in its full acceptation, must be taken as comprehending all adjustments of acts to ends, from the simplest to the most complex, whatever their special natures, or whether considered separately or in their totality. We are next led to see that ethics has for its subject matter the most highly-evolved conduct, as displayed by the most highly-evolved being, man, when he is forced, by increase of numbers, to live more and more in the presence of his fellows. Conceived thus, as comprehending the laws of right living at large, ethics has a wider field than is commonly assigned to it. Beyond the conduct commonly approved, or reprobated as right or wrong, it includes all actions which further or hinder, in either direct or indirect ways, the welfare of self or others.

After these fundamental postulates, the grounds for which are formulated at length, the author proceeds to discuss the several ways of judging conduct, devoting chapters to the physical, the biological, the psychological, and the sociological views respectively. Ethics has a physical aspect, since it treats of human activities, which, in common with all expenditures of energy, conform to the law of the persistence of energy; moral principles, in other words, must conform to physical necessities. It has a biological aspect, since it concerns certain effects, inner and outer, individual and social, of the vital changes going on in the [illegible] logical aspect, for [illegible] aggregate of actions that are prompted by feelings and guided by intelligence. And, finally, ethics has a sociological aspect, for these actions, some of them directly, and all of them indirectly, affect associated beings. Here, then, Mr. Spencer enters on the consideration of moral phenomena as phenomena of evolution. We will not dwell upon the arguments put forward in support of this capital assumption, to which, indeed, the whole system of evolutionary philosophy organized by the author may be said to have led up. We pass at once to his exposition of the scope and standard of ethics regarded from the evolutionist's point of view.

The centre field of ethics includes two great divisions, personal and social. There is a class of actions directed to personal ends, which are to be judged in their relations to personal well being, considered apart from the well being of others, and which must be classed as intrinsically right or wrong, according to their beneficial or detrimental effects upon the agent. There are actions of another class, which affect fellow-men immediately or remotely, and which, though their results to self are not to be ignored, must be pronounced good or bad, mainly with reference to their effect on others. It is those chapters of this volume in which Mr. Spencer considers these two groups of actions, and defines the specific rôles of egotism and altruism in human society, to which we would direct particular attention. We should premise that the author's conclusions regarding these conflicting principles of conduct must be viewed in connection with each other; otherwise, they would afford abundant opportunity for misrepresentation.

Mr. Spencer clearly shows that egoism, or self-regarding conduct, precedes unselfish or "other-regarding" conduct (altruism) in order of imperativeness. The acts which make continued life possible at all must, on the average, be more peremptory than those other acts of which existence is a prerequisite. The acts demanded for continued self-preservation, including the individual enjoyment of benefits received by such acts, are the fundamental conditions of universal welfare. Unless each duly cares for himself, his care for all others is ended by death, and should each thus die, there remain, of course, no others to be cared for. This permanent supremacy of egoism over altruism, made manifest by observing existing life, is further attested by contemplating life in course of evolution. Those who have followed with assent the recent course of thought do not need telling that throughout past eras the life, vast in amount and varied in kind, which has overspread the earth, has progressed in subordination to the law that every individual shall gain by whatever aptitude it has for fulfilling the conditions to its existence. Sentient beings have advanced from low to high types under the law that the superior shall profit by their superiority, and the inferior shall suffer from their inferiority. Conformity to this law is still needful, not only for the perpetuation of life, but for the increase of happiness, since the superior beings are those having faculties better adjusted to the requirements—faculties, therefore, which bring in their exercise greater pleasure and less pain. The same truth is enforced by more special considerations. Such egoism as preserves a vivacious mind in a vigorous body furthers the happiness of descendants whose inherited constitutions make the labors of life easy and its pleasures keen; while conversely, unhappiness is entailed on posterity by those who bequeath them constitutions injured by self-neglect. Again, the individual whose well-conserved vitality shows itself in overflowing spirits becomes, by his mere existence, a source of pleasure to all around, whereas the depression which commonly accompanies ill health diffuses itself through family and among friends. A further contrast is, that while one who has been duly regardful of self retains the power of being helpful to others, there results from self-abnegation carried to excess not only an inability to assist others, but an infliction of positive burdens on them.

It is next pointed out by Mr. Spencer that, though the general conclusion thus deduced is at variance with nominally accepted beliefs, it does not run counter to the beliefs actually accepted and acted upon in every-day concerns. Omitting certain abnormalities of conduct, we may say that every one, alike by deed and word, implies that, in the business of life, personal welfare is the primary consideration. The laborer looking for wages in return for work done, no less than the merchant who sells goods at a profit, the doctor who expects fees for advice, the priest who calls the scene of his ministrations "a living," assumes as beyond question the truth that selfishness carried to the extent of enforcing his claims, and enjoying the returns his efforts bring, is not only legitimate but essential. Even persons who avow a contrary conviction prove by their acts that it is inoperative. Those who repeat with emphasis the maxim, "Love your neighbor as yourself," do not render up what they possess so as to satisfy the desires of others in the same measure as they satisfy their own. Nor do those whose extreme maxim is, "live for others," differ appreciably from people around them in their regards for personal welfare, or fail to appropriate their shares of life's pleasures. In short, that which Mr. Spencer propounds as the belief to which scientific ethics conducts us, is that which men do really hold as distinguished from that which they pretend or suppose they hold. So much for the function assigned to egoism in the struggle for existence; but before the reader subjects it to adverse criticism he will do well to mark the province which the author recognizes as belonging to altruistic or unselfish aims in the field of human conduct.

If we define altruism as being all action which, in the normal course of things, benefits others instead of benefiting self, then Mr. Spencer considers it to have been from the dawn of life no less essential than egoism. Though primarily it is dependent on egoism, yet, secondarily, egoism is dependent on it, and in the progress of evolution the reciprocal services of the two have been increasing. The physical and unconscious self-sacrifice of parents to form offspring, which the lowest living things display from hour to hour, shows us in its primitive form the altruism which makes possible the egoism of individual life and growth. As we ascend to higher grades of creatures this parental altruism becomes a direct yielding up of only part of the body joined with an increasing contribution from the remainder in the shape of tissue wasted in efforts made in behalf of progeny. After noting how, among mankind, parental and family self-sacrifice pass into social altruism, Mr. Spencer points out the fullness of egoistic satisfaction in the associated state—depending primarily on maintenance of that normal relation between efforts expended and benefits obtained which underlies all life—implies an altruism which both prompts equitable conduct on our own part and the enforcing of equity upon others. The wellbeing of each is involved with the wellbeing of all in sundry other ways. Thus whatever conduces to their vigor concerns him, for it diminishes the cost of everything he buys. Whatever conduces to their freedom from disease concerns him, for it diminishes his own liability to disease. Whatever raises their intelligence concerns him, for inconveniences are daily entailed on him by others' ignorance or folly. He is concerned, too, in whatever raises their moral characters, for at every turn he suffers from the average unconscientiousness. Much more directly do his egoistic satisfactions depend on those altruistic activities on his own part which enlist the sympathies of others. By alienating those around, selfishness loses the unbought aid they can render, shuts out a wide range of social enjoyments, and fails to receive those exaltations of pleasure and mitigations of pain which come from men's fellow feeling with those they like. We are reminded, lastly, that undue egoism defeats itself by bringing on an incapacity for happiness. Purely egoistic gratifications are rendered less keen by satiety, even in the earlier part of life, and almost vanish in the later. On the other hand, the less cloying gratifications of altruism are missed throughout life, and especially in that latter [illegible] factions. Moreover, undue egoism entails a lack of susceptibility to æsthetic pleasures of the higher orders.

Now what form, according to Mr. Spencer's scheme, should the imperative compromise between egoism and altruism assume? After demonstrating that corporate, no less than personal, well being must be compassed, not directly, but indirectly, he insists that general happiness is to be achieved mainly through the adequate pursuit of their own happinesses by individuals, while, reciprocally, the happinesses of individuals are to be achieved in part by their pursuit of the general weal. This conclusion he finds embodied in the progressive ideas and usages of mankind. Social evolution has been bringing about a state in which the claims of the individual to the proceeds of his activities, and to such satisfactions as they bring, are more and more positively asserted, at the same time that insistance on others' claims, and habitual respect for them, have been increasing. As civilization has advanced, and status has passed into contract, there has come daily experience of the relations between advantages enjoyed and labor given—the industrial system maintaining, through supply and demand, what Mr. Spencer terms a due, but what others would call an approximative, adjustment of the one to the other. It might be inferred from the word "due," that the author endorses the doctrine of individualism in the sweeping sense contemplated by those political economists who make it the basis of their system. A close scrutiny, however, of Mr. Spencer's observations indicates that his sanction of the principle of individual property is qualified by grave provisos. He would ratify the title of each man to the self-won appliances of happiness, but the material conditions under which energies are expended must be equal in each and every case. The deduction seems inevitable, from Mr. Spencer's premises, that neither land nor capital in any form should pass by inheritance. We understand him to intimate that the aim of a highly organized community should be to give all men an equal start, but to let the best lives win.

Does the compromise between the claims of self and the claims of others imply permanent antagonism between the two? In a most interesting chapter Mr. Spencer undertakes to refute this inference, and expounds his conception of future human society under the more perfect adjustment to which he thinks it tending. Though altruism of a social kind, lacking certain elements of parental altruism, cannot attain the same level, yet it may be expected to reach a plane on which it will be like parental altruism in spontaneity—where the ministration to others' happiness will become a daily need—where the lower egotistic gratifications will be continually subordinated to this higher satisfaction, not by any conscious effort, but by an ingrained preference for this unselfish joy whenever it can be gained. This state of things, Mr. Spencer thinks, will be brought about by the evolution of sympathy, which must steadily advance as far as material conditions permit. It is true that along with the present militant attitude of nations, and under the adapted type of social organization, sympathy cannot develop to any considerable height. And although cessation of belligerent posture would imply increased fitness of man for social life and decrease of sundry evils, yet there would remain much non-adaptation, and much consequent unhappiness. For a considerable period after predatory activities had ended, the defects of the predatory nature would survive, and so would the ill-adjustment of the human constitution to industrial pursuits. So, likewise, the deficiencies of self-control, such as the improvident show us, as well as those many failures of conduct due to inadequate foresight of results, must long persist. Nor would even complete fitness of nature, if limited to the disappearance of the non-adaptations just indicated, remove all sources of those miseries which, to the extent of their manifestation, blight the growth of sympathy. For while the rate of multiplication continues so as to exceed the rate of mortality as to cause pressure on the means of subsistence, there must continue to ensue much unhappiness, either from balked affections or from overwork and stinted resources. Only as fast as fecundity diminishes—which in his "Principles of Biology" Mr. Spencer has shown it must do in proportion to the extension of mental development—can there go on such diminution of the labors required for efficiently supporting self and family, that they will not constitute a displeasurable and exhaustive tax upon the energies. Gradually, then, and only gradually, as these various causes of unhappiness are eliminated, can sympathy become more universal and more spontaneous. And here we are reminded that life would be intolerable if, while the sources of wretchedness remained as they now are, all men were not only in an acute degree sensitive to the pains, bodily and mental, felt by those around, and expressed in the faces of those they met, but were unceasingly conscious of the miseries everywhere experienced as consequences of war, crime, misconduct, misfortune, improvidence, incapacity. But as the moulding and remoulding of man and society into mutual aptitude progresses, and as the troubles caused by unfitness wane, sympathy can expand in presence of the pleasures that come from exquisite adjustment. By simultaneous development of its subjective and objective factors—a more delicate perception of the signs of suffering, and a strengthened, constructive imagination—sympathy may rise as far above the feeling now evinced by the sympathetic, as in them it has exceeded that which the callous show.

Granting such a development of sympathy, what must be the accompanying evolution of conduct? What must the relations between egoism and altruism become as this delicately sensitive form of nature is approached? From the laws of life Mr. Spencer draws the conclusion that unceasing social discipline will so mould the human character that eventually sympathetic pleasures will be instinctively pursued to the fullest extent advantageous to each and all, but no further. The scope for altruistic activities will not exceed the desire for altruistic satisfactions. Here we are made to observe that the opportunities for the postponement of self to others, which constitutes altruism as ordinarily conceived, must, in several ways, be more and more limited as the highest state is neared. For example, extensive demands on the benevolent presupposed the existence of much unhappiness. Before there can be numerous and large calls on some for efforts on behalf of their fellow men, there must be many others in conditions needing succor—in conditions of comparative misery. But it has been demonstrated by the author that the general development of fellow feeling in a whole community can go on only as fast as misery decreases. It follows that sympathy can attain its full breadth and height only when there have ceased to be frequent occasions for anything like serious self-sacrifice. We have been shown, too, that with the progress of adaptation each becomes so constituted that he cannot be helped without in some way arresting a pleasurable activity. Consequently in proportion as mankind approach complete adjustment of their natures to social needs, there must be fewer and smaller opportunities for giving aid. Again, the very sympathy which prompts efforts for others' welfare must be pained by self-injury on the part of others, and must therefore cause aversion to accept benefits derived from their self-injuries. Under such circumstances, if any one proposing to treat himself more hardly than a disinterested spectator would direct, refrains from appropriating that which is his due, others caring for him, if he will not care for himself, will insist that he should appropriate it. General altruism, then, in its developed form, must inevitably resist individual excesses of altruism. The relation at present familiar to us would in such a case be inverted, and instead of each pressing his own claims, others would maintain his claims for him, not indeed by active efforts, which would be needless, but by passive resistance to any undue yielding up to them. All this may sound Utopian, but, as Mr. Spencer reminds us, there is nothing in such behavior which is not, even now, to be [illegible] transactions among honorable men there is not unfrequently a refusal on the one side to take something regarded as the other's due, but which the other offers to give up. So, too, in social intercourse, the cases are not uncommon where those who would surrender their shares of pleasure are not permitted by the rest to do so. Our author's view is, that further development of sympathy cannot but make this mode of conduct at once increasingly general and increasingly genuine.

What spheres, then, will ultimately remain for altruism, as it is usually conceived? Mr. Spencer names three, of which one must continue large in extent, while the others, though they must progressively diminish, will not disappear. Always there must be a need for subordination of self-regarding feelings to other-regarding feelings in the rearing of children; and though this need will be lessened with contraction in the number to be reared, it will meanwhile be emphasized with the greater elaboration and prolongation of the activities on behalf of offspring, exercised in their education. Another important development of family altruism must be contemplated, viz., the reciprocal care of parents by children during old age. Now, as regards the pursuit of social welfare at large, this must afford hereafter, as it does now, room for the postponement of selfish to unselfish interests, but the scope, in Mr. Spencer's judgment, will be continually narrowed, because, as adaptation to the social state progresses the fewer become the needs for those regulative actions by which society is made harmonious. Passing to the private relations of men, we see that opportunities for self-sacrifice, prompted by sympathy, must ever in some degree, though ultimately in a small degree, be supplied by accidents, diseases, and misfortunes in general, since, however near to completeness may become the adjustment of human nature to its physical and social environment, it can never reach perfection. To the last, flood, fire, and wreck must yield, at intervals, occasions for heroic acts, and in the motives to heroism anxiety for others will be less alloyed with love of admiration than now. And though, in the incidents of ordinary life, postponements of self to others in large ways should become very infrequent, daily intercourse would still furnish multitudinous small channels for the activity of fellow feeling. Always each may continue to further another's welfare by warding off from him evils he cannot see, and by furthering his wishes by ways unknown to him.

Thus in that earthly paradise, which Mr. Spencer discerns foreshadowed in the nobler aspects of existing society, and to which he believes mankind is surely moving, the seemingly steadfast opposition between egoism and altruism will have well nigh passed away. On the one hand, the conciliation will be such, he tells us, that the individual will no longer have to balance between self-regarding and other-regarding impulses; but instead, the summons of self-sacrifice becoming rare and precious, will be so unhesitatingly answered that the competition of selfish instinct will be scarcely felt. On the other hand, though each, no longer needing to uphold his egoistic claims, will tend rather, when the chance is offered, to surrender them, yet others similarly natured will not suffer him in any large measure to do this; and thus that fulfilment of personal desires required for the due completion of his individual life will be secured to him. Does such a state seem far off? We are reminded by Mr. Spencer that every one of the factors counted on to produce it may already be descried in genial operation among the soundest, sweetest, and highest human natures. What now in them is fitful and feeble may be expected with further social evolution to grow habitual and strong, and what now distinguishes the exceptionally gifted may be looked for, at last, in the general character of the race. For that, says Spencer, of which the best human nature is capable must surely lie within the compass of human nature at large.

Mr. Spencer does not anticipate that these conclusions will meet with any considerable acceptance. Neither with current ideas nor with current sentiments are they sufficiently congruous. He points out, for instance, that his view will not be agreeable to those who lament the spreading disbelief in eternal damnation; nor to those who follow the apostle of brute force in thinking that because the rule of the strong hand was once good it is good for all time; nor to those whose reverence for One who told them to put up the sword is shown by using the sword to spread His doctrines among heathens. Critics of a certain class, indeed, far from rejoicing that a scheme of morals deduced from the evolutionary philosophy should coincide so nearly with the most exalted lessons of Christian ethics, will be offended by the coincidence. Instead of frankly recognizing essential likeness, they will zealously enlarge on superficial difference. But though men who profess Christianity and practise paganism may feel small sympathy with the views here outlined, there are some, classed as antagonists to the current creed, who may not think it absurd to believe with Herbert Spencer that a rationalized version of its ethical principles will eventually be ratified by the assent and experience of the human race. M. W. H.

Some Recent Novels.

In his latest work of fiction, *Fallen Leaves*, Mr. WILKIE COLLINS returns to a topic which he had treated in "The New Magdalen." In this story the heroine presents a still stronger case for an appeal from the sentence of outlawry pronounced against certain transgressions, for she is absolutely ignorant of the moral laws she had been trained to violate—is, in a word, unconscious of wrong doing. She belongs to that vagrant population which grows up stunted in mind and heart amid the slums of London, but she is rescued at an early and still plastic age, at the dawn, so to speak, of girlhood, and subjected to the happiest conditions of intellectual and ethical influence. Here, of course, are stated the terms of a curious physiological as well as psychological problem; indeed, no English writer of distinction has chosen a theme more suited to a thoroughgoing application of Darwinism to literature. Whether under the circumstances of the tale a permanent renovation of the character is possible through a complete change of environment is a question that Mr. Wilkie Collins does not fully answer in the present novel, which ends with the marriage of the rehabilitated person. It is to her married life, which we are told will be portrayed in a future book, that we must look for the author's solution, and there, doubtless, we shall hear more of those social prejudices and obstacles against which the unconventional hero must unseemingly bruise himself in vain. This young man is one of the most engaging, and if we except Count Fosco, the most original character that the writer has drawn. He is an Englishman who has been taken in his boyhood to one of our Western States, and there brought up in a community of so-called Christian Socialists. This association has nothing, except the name, in common with the Catholic societies organized in Germany by Bishop Ketler of Mayence—indeed, its Christianity would scarcely be accepted as orthodox by any existing sect. They do not trouble themselves to resist the attacks of Biblical critics; they care nothing about the verbal authenticity of the Scriptures, nor do they insist upon regarding any part of them as the revealed word of God. But they recognize in the teachings of the New Testament a core of ethical injunctions and a spirit of noble sympathy which they make the law and guide of their daily life. They are like the Hicksite Quakers in some respects, but, unlike them, they hold a community of goods to be commended by the general purport, if not by the express direction, of the New Testament. From this Western Utopia Amelius, the hero of Mr. Collins's story, goes forth into the world, and according to worldly standards perpetrates a series of blunders. They are blunders, however, of which many readers may wish themselves capable, though his last and widest digression from conventional paths is not likely to find imitators. If it were possible, however, to reconcile selfish human nature [illegible] young man's marriage in the eyes of respectable society, perhaps the poignant situation and the convergence of generous motives outlined in "Fallen Leaves" would go far to do so. We may add that in a lecture supposed to be delivered by Amelius before an English audience, Mr. Collins has sketched with singular fidelity and eloquence, and apparently with lively sympathy, the aims, plans, and methods of the Socialist movement, as the latter is contemplated by its wisest and kindliest leaders.

In this first part of "Fallen Leaves" the reformer has it his own way, whereas the contrary is the case in a story called *The Breton Mills*, by CHARLES J. BELLAMY (Putnams). The hero of this story is a workman—an operative in a New England factory—but by right of native capacity and aptitude he is a king of men. The account of the strikes organized by him, and the exposition of what may be called the new philosophy of labor are careful and spirited. The writer understands the fundamental questions at issue between labor and capital, and without appearing to hold a brief on either side, he never mentions, except to refute, the old commonplaces about "supply and demand," the "law of competition," &c., with which the claims of workingmen to something more than starvation wages used to be thrust aside. Nevertheless the story is a tragedy, because Curran, the Socialist, is a man of strong affections as well as strong intellect. It is his misfortune to love a daintily nurtured young woman, whose impressionable and somewhat sensuous nature has been thrilled by the spectacle of the surprising power exercised by the socialist orator over his fellow artisans. Impelled by a passionate admiration to signify her homage in some tangible way, she elopes with Curran, but, after a month or two of marriage, discovers that her husband's hands are not so white, nor his manners in the details, say of table etiquette, so perfect as she thinks they ought to be. In short, after the romantic experiment of marrying a hero, she discovers that, being herself wholly unheroic and artificial, she would have done better to content herself with the routine expedient of marrying a gentleman. This conviction on her part has disastrous consequences for Curran, and the reader is half disposed to quarrel with the writer for sacrificing the large possibilities of a splendid manhood to so poor a creature.

Those who like a story of crime and its detection, in which the plots of the unscrupulous are frustrated by the still more ingenious counterplots of the upright will do well to read *As it May Happen*, by TREBOR (Porter & Coates). This is perhaps the most successful American venture since "The Leavenworth Case" in the direction made popular by Émile Gaboriau. In structure the book is unusually substantial and well compacted, and its pictures of life and character in a rural district of Pennsylvania exhibit careful observation and a genuine faculty of portraiture. There is considerable humor, and most of the author's characters are distinctly conceived and effectively contrasted. Some exception may be taken to the diction, which betrays a certain indifference to exactitude and finish, but verbal crudities and roughnesses should be easy of correction for one possessed of so much literary ability as indicated in this narrative.

It is seldom that a historical novel in our day finds many readers; and, on abstract grounds, this branch of fiction provokes the discredit into which it has so generally fallen. Now that it is the fashion to laugh at Walter Scott's blunders, and to dwell on the inaccuracies in Victor Hugo's "Notre Dame," even the most painstaking and meritorious effort in this way cannot expect much success. It should be said, however, that Mr. LEONARD KIP has done some very delicate and charming work in "*Under the Bells*" (Putnams). This is a story of sixteenth century France, but the psychological situation which forms the pivot of the tale is of perennial interest, and there is something refreshing in the accuracy and elegance of the style. The author is manifestly a man of culture and independent thought, and he writes for people like himself.

A Guide Book for the Rocky Mountains.

Mr. FRANK FOSSETT has prepared and Crawford has published a useful account of Colorado, in which the resources and progress of the country are set forth in an interesting way. On the ground that mining is the particular industry of the State, a good deal of space is given to that subject, and the statistics are full enough to be of much service to investors, provided, of course, they can be trusted. But it does not appear that the author is a mining engineer or expert, and, in most cases, his information regarding the yield and prospects of mines must have been obtained at second hand, and not seldom, probably, from interested persons. We would not be understood, therefore, as in any sense endorsing or commending that portion of the book (embracing 343 out of 540 pages) which is devoted to mining and milling, and which strikes us as likely to further, whether designedly or not, the schemes of Colorado speculators. It is another section of this book, described under the sub-title of "Tourists' Guide," to which we would invite attention. And we would also glance at the noteworthy exhibit of farming and stock growing in the Rocky Mountain State.

It appears that the climate of Colorado has sometimes received too sweeping panegyric. When we consider the extent of area and the great differences of elevation, we ought to expect all kinds of weather. The belt of country, however, skirting the eastern base of the mountains does enjoy, we are told, an amount of sunshine and a degree of immunity from storms such as is but seldom encountered in other parts of the continent. In a large portion of the so-called Foot Hills—which form the western edge of the great plains, and gradually increase in altitude from a distance of twenty to fifty miles, until they merge into the main or snowy range—the temperature is remarkably even throughout the year, there being less cold in winter and less heat in summer than in less elevated localities. During the year 1878, according to the report of the United States Signal Office at Denver, the number of clear days was 163, and of fair, or partly clear days, 137, while stormy or cloudy weather was recorded on only 65. The total amount of rainfall during the twelvemonth was 15.51 inches. It should be added that owing to the dry, bracing qualities of the atmosphere, heat and cold are not felt as severely or readily as in the Eastern States or the Mississippi Valley. There is no doubt that to a person already enjoying good health the sensations attending a first entrance into this elevated region are extremely agreeable. Under conditions which excite the nervous system to a peculiar degree of tension, the physical functions are performed with unusual efficiency, the appetite, for instance, being keen, the digestion vigorous, and the sleep sound. Of course the result is that latent ailments are swept away, or, at all events, their development is arrested. It seems to be undisputed, also, that sufferers from pulmonary troubles experience relief in Colorado, provided their visit is made at an early stage of the disease. This is especially true in the case of asthma and chronic bronchitis, or of malaria in its protean forms.

As regards the agricultural products of Colorado, it seems that in the yield per acre and in the quality of wheat this State surpasses localities where the conditions of tillage are supposed to be more favorable. There are belts of land that return 30, 40, and occasionally 50 bushels to the acre, though the mean yield of the whole State may not exceed 22 bushels. Last year the increase of tilled land is said to have reached 25 per cent., and the number of acres now devoted to wheat growing is computed at about 66,000. From three to six times as much land is usually sown in wheat as in oats and corn, though the latter cereals do proportionately as well in the southern counties. Potatoes return on an average from 100 to 200 bushels per acre, and vegetables of nearly all kinds grow to prodigious size both on mountain and plain. The soil is moistened and replenished by a comparatively inexpensive system of irrigation, the water being let into the [illegible] upon the land in June, when the streams are full of mineral and vegetable detritus borne down from the hills. Stock growing, we learn, is beginning to assume immense proportions in Colorado, her exports of beef cattle being exceeded by those of Texas alone, while her sheep and wool products are gradually approaching in volume those of California and New Mexico. It is true that the Colorado plains will not feed as many cattle to the square mile as grazing lands in many other States, but against this fact should be set the almost limitless area, and the capacity of supporting stock as well in winter as in summer. It is only in case of severe storms that cattle on these plains require hay, grain, or feed, and fodder is never purchased except by those engaged in raising stall-fed animals. What is known as the "bunch grass" keeps green at the roots all winter, and other species, although cured, as it were, standing and on the ground, are said to be as nutritious in January as would be hay in the mow. No doubt there have been winters, as in 1878, when a single storm of great severity has occurred, followed by the snow crusting over, and at such times the loss of cattle and sheep is very large.

According to our author's estimate, the whole number of cattle in the State is now 855,000, and of sheep 2,000,000 or more. He thinks the total yield of wool in 1879 will reach 7,000,000 pounds. If the data furnished to Mr. Fossett can be trusted, sheep raising in this region should be very profitable. It is said that a flock of 1,800 ewes, costing $4,500, were placed on a ranch in southern Colorado; and that, from the start, the wool clipped has paid for shepherds and all current expenses. In the course of eight years 1,600 sheep have been killed for mutton and consumed on the ranch, while 7,740 have been sold for about $30,000. There are now some 15,000 head on hand, worth, at $3 per head, $45,000, showing a net profit over the original investment of about $70,000 in eight years. This is a remarkable exhibit, seeing that the distance from an Eastern market has thus far acted as a hindrance to the shipment of sheep or mutton, except into the mining camps and large towns.

The Excursionist.

From Punch.

He was wandering wide on the bleak sea wall,
By the mud where the waves ought to be;
And the wind played a game with the coat and the shawl,
And the gingham umbrella, and the gay parasol,
And the basket and bag he was laden withal,
And the wife and the children three.
Clearly he
Was enjoying what he'd call "a spree."

But his eye rolled wild, as the rude eastwind
Whisked his Sunday hat far out to sea;
And he swore a sad oath as he chattered and grinned,
While his wife round his head her best handkerchief pinned,
And the children howled loud, with their faces all skinned,
And their trousers all burst at the knee.
For you see
The east wind was uncommonly free.

Then the merciless rain on the sea wall smote,
And the gingham was blown inside out;
And the gay parasol, and the shawl, and the coat;
And the bag and the basket were fairly afloat,
And the wife of his bosom blown over a boat,
And the babies all flying about—
Such a rout!
'Twas a pitiful sight, without doubt.

Still that singular man kept his strange wild course
By the marge of that mud-covered bay;
And he laughed a grim laugh that was strident and hoarse,
As he saw how the wind had pronounced a divorce;
For his wife and his babes were borne on by its force
Till they vanished in mist far away.
I may say,
I was shocked at his seeming so gay.

I was grieved as I marked how, through pitiless rain,
He went wandering on all that day;
And I thought, if I happened to meet him again,
I would ask for what sin he endured all this pain,
And the reason he roved on the brink of the main
While his wife and his babes were astray.
For this trait
Seemed a strange sort of thing to display.

So I asked that weird man if he'd give me the tip
Why he wandered on thus through the pour;
And he eyed me with scorn, while a grin curled his lip,
As he answered, "This here is a cheap Pleasure Trip;
Seven hours by the sea, and a blow and a dip,
And a walk by the booful shore!"—
Then he swore!
For he'd got all he'd paid for—and more.

Not Allowed to Hoist the American Flag.

BRUSSELS, Aug. 30.—The *Indépendance Belge* says that the United States Consul has refused to allow the vessel which sailed from Flushing with a company of French Catholics and royalists, for the island of Papua, to hoist the American flag.

SOME EUROPEAN CELEBRITIES.

Tourgueneff, Louis Blanc, Madame Albani, Gambetta, and Waddington.

When in Paris, a year ago, I one day spent an interesting half hour with the distinguished Russian novelist, Ivan Tourgueneff, whose political and social ideas, as displayed in his stories, have ostracized him from his native land. In answer to the letter of introduction which I sent him came the following response, which is given to show how correctly Tourgueneff writes English:

50 RUE DE DOUAI, PARIS, Friday, Feb. 15.

SIR: I regret very much my yesterday's absence, and would be glad to see you to-morrow (Saturday) morning between 12 and 1 o'clock. I am, sir, your obedient servant, IV. TOURGUENEFF.

The rue de Douai lies well up on the Montmartre Hill, back of the New Opera, near the Boulevard de Clichy. No. 50, unlike most Paris houses, which are entered by a *porte-cochère*, opens on a small yard, shut out from the street by a high wall, in which is a heavy, large door. The house more resembles a suburban villa than a Parisian hotel. Here Tourgueneff has a suite of apartments. I was invited into his study, on the walls of which are hung beautiful pictures framed in gilt, and some pieces of odd Russian tapestry. These, with several curious articles of antique furniture, gave to the room a very cosey and picturesque appearance. Two or three months after my visit, I noticed an item in the *Journal des Débats*, which stated that all these pictures were to fall under the auctioneer's hammer.

Tourgueneff, on entering the room, impressed me with being much above the ordinary stature, in fact, rather gigantic. His large, kindly, intellectual face was surmounted and surrounded by heavy folds of white hair, besprinkled with black. When he walked, it was with a halt and limp, owing to a violent attack of the gout, which had confined him to the house for several weeks. In consequence of this confinement, he could not write, but spent his time reading, having devoured a vast pile of books. He remarked that many of them were English works. Tourgueneff has read widely in English literature, and says there are but few words that he does not know the meaning of, though he talks the language but poorly, owing to the little practice that he gets at Paris. He passed a winter in London a few years ago, when he did much to perfect his knowledge of our tongue. If an intimate acquaintance with the English language and literature on the part of a foreign author gives him a superior claim to university honors in England, the recent bestowal of the degree of D. C. L. on Tourgueneff by Oxford was a merited recognition of this fact.

Our conversation turned on French politics. Tourgueneff thinks Thiers impressed much of his own political character on Gambetta, and pointed as proof of this to the latter's admirable management of the campaign of the autumn of 1877. The weak point in Gambetta, according to Tourgueneff, is his disregard of social questions. The trouble with French socialism, he thinks, lies in the fact that it has no great leaders as in Germany and England. Since Proudhon there has been no genius, no great mind, to direct it in France. Louis Blanc he considers too systematic in his socialism, and too apt to think the world ready for its application. In regard to his political preferences, Tourgueneff said: "If I were a Frenchman I would, of course, be a Republican."

Tourgueneff spent the summer of 1878 with a family which occupies a grand *château* at Bougival, on the banks of the Seine, a few miles below Paris, and the novelist might have been frequently seen roaming, *en déshabillé*, over the hills of this beautiful region, or rowing and fishing on the river.

Speaking of Louis Blanc reminds me that it was at a ball given by Allain Targé, a Deputy of the Left and close friend of Gambetta, and whose wife, by the way, is a daughter of Villemain, that I first saw, close at hand, the great leader of the Extreme Left. I had often looked down upon him from the visitors' galleries in the Assembly Chamber at Versailles, when his figure appeared even more dwarfish than it really is from the height at which I saw him. I must say his physiognomy disappointed me. A clever Parisian caricaturist has represented Louis Blanc seated on the pinnacle of a pyramid made of his own books and blowing soap bubbles, which are floating about him in the air. I could scarcely believe that the little man before me, with what seemed to me a weak face, could have written that pile of remarkable books. When he smiled I could associate him only with the occupation of blowing soap bubbles. Louis Blanc begins to show the marks of age, and his long and exciting life has told upon a strong constitution. He is to-day approaching seventy. One of the leaders in the revolution of 1848, twenty-two years exiled from the soil of France, an indefatigable writer, and the active expounder of radicalism in the Chamber of Deputies since the establishment of the present republic, he is an object of deserved curiosity in a Parisian salon, and, consequently, was the cynosure of all eyes at M. Allain Targé's soirée.

During the winter of 1877-78, Madame Albani was the only operatic star at Paris. Carvalho and Krauss, at the New Opera, could not weaken Albani's popularity at the Italien. On April 9, de Flotow's new opera, "Alma, the Enchantress," was produced for the first time. A first representation is a great affair at Paris. The prices of seats are doubled, and in consequence the house is filled with a very fashionable audience. The new effort was well received, and Albani was greeted with considerable enthusiasm. After the performance I had the honor of being presented to the prima donna, behind the scenes, before she had had time to remove the fantastic costume of the "Enchantress." In lieu of something better to say, I remarked, "I never pass through Albany without thinking of you." Her reply, simple, but full of genuine feeling, was, "But Albany is so far away!" It will be remembered that Albani's real name is Lajeunesse, and that she resided some time at Albany before going to Europe, whence her sobriquet.

While we were conversing with Albani, de Flotow entered an adjoining room. He is an Austrian Count, I believe, tall, stooping slightly, with a face full of poetry and music, and bespeaking great benevolence. Albani called him, and we were introduced. She treated him as though he was her father, placing her hand on his shoulder, and talking to him in a most childlike manner. She told us he had a most sunny, generous, and modest disposition; that he insisted upon saying that the success of the opera was due to her voice, and not at all to his music. It will be recollected, by the way, that de Flotow is the author of "Norma," which enjoys a popularity that "Alma" can never equal.

My introduction on this occasion was due to Mrs. Emily Crawford, an Englishwoman of talent, whom Gambetta has pronounced "the Mme. de Staël of the nineteenth century." Mrs. Crawford and her husband have long been the Paris correspondents of the London *News*, and it was she who gave me one morning an interesting chapter from Albani's life. She had gone to Paris to study the organ, with the promise of the position of organist at the Catholic Cathedral in Albany, I think. She was suddenly taken ill at Paris, and was found by Mrs. Crawford's sister, friendless and sick, in a rather shabby *hôtel meublé*, situated in a poor part of the city. Mrs. Crawford became interested in the sick girl, invited the future prima donna to her house, and discovered that she had a fine voice. It was suggested that she give up training her fingers and cultivate her voice. Mrs. Crawford invited one evening a number of musical critics of the French press to a *soirée musicale* at her house. The young American girl sang, the next day several Parisian newspapers complimented Mlle. Lajeunesse, a London manager heard of the new singer, made a contract with her, sent her to Italy for a few months, and brought her out on the English stage as "Mlle. Albani." She is now the wife of this manager's son.

It was at a grand ball given by the Minister of Foreign Affairs that I first saw Gambetta. He was standing in the midst of a small group, his rather obese trunk being well supported on good legs, and well capped by a big head, heavily covered with black hair. Gambetta has a strong face, and looks much better in evening dress than I had been led to expect from the reports concerning his slovenly appearance set afloat by his aristocratic opponents, who consider *parvenu* and boorishness to be synonymous. Gambetta is yet a young man. He was born in 1838. But there has been a tremendous strain on his strong frame for the last twenty years. He entered public life in 1869, as a Deputy under the Empire; he was Dictator of France during the last months of the war of 1870-71; when peace came, he was sent to the National Assembly by nine different departments; last winter he was chosen President of the Chamber of Deputies, and has been the brains of the Republican party since the death of Thiers in 1877. The social claims upon him last summer, during the Exposition season, added to his customary parliamentary and journalistic duties—Gambetta is the editor-in-chief of the *République Française*—made many of his intimate friends anxious lest he might break down. He often appeared at several different receptions and balls of an evening, until cautioned by his physician to desist.

Waddington, then Minister of Foreign Affairs, was the host on the evening just referred to. He was dressed in evening costume, with the regalia of his office—a large sash of red, I believe—about his waist. Waddington has a perfect John Bull face, and is, in fact, English by birth. He wears mutton-chop whiskers, is stoutly built, of medium height, and has rather an ordinary physiognomy. His wife is an American, and he is the brother-in-law of Eugene Schuyler. T. S.

BANKING IN GERMANY.

On several accounts the system of banking which prevails in the German empire deserves more attention than it has received among us. In some important particulars its organization closely resembles that with which we are familiar in the United States, and it comprehends one feature well worthy of imitation. We refer to those institutions which supplement the regular banks of issue, and are designed to afford poor men facilities of credit.

Our group of national banks finds its counterpart under the existing financial arrangements of Germany, in the so-called Imperial Bank and its numerous branches, one of which is found in almost every considerable town. But just as State banks may co-exist with our national establishments, so local banks are tolerated in the German empire. They are relatively few in number, however, and they cannot offer their notes outside of the State—say Prussia, or Saxony, or Bavaria—from which they derive the privilege of issue, unless they fulfil all the conditions required of the Imperial Bank. In other ways their field of operations is seriously curtailed. They are prohibited, for instance, from accepting bills of exchange, from buying or selling on time, or from extending their credit to time transactions. It is made the interest, moreover, of their formidable competitor to exercise a rigorous supervision of their affairs, for when a local bank loses or surrenders its right of issue, the so-called Reichsbank may increase its circulation by an equivalent amount. When we add that local issues are taxed five per cent. for every thaler in excess of the reserves, we can appreciate what effective measures have been taken to centralize the financial business of the empire.

Let us see, now, how the Imperial Bank, which enjoys to so large an extent a monopoly of immunities and powers, is organized and controlled. Premising that the original capital is $30,000,000, divided into 40,000 shares, we may say briefly that the management is vested in a committee of three, representing the stockholders, subject, however, to the oversight of a directory consisting of the Chancellor and four other members. As regards the limits of the circulation, it is provided that one-third of the issues must be covered by reserves in current German money or bullion, and the remaining two-thirds by discounted bills of exchange, having not more than three months to run. These notes must be redeemed on presentation at the bank or at any of its branches. The Reichsbank is authorized to discount not only bills, but obligations of German States and municipalities, running not more than three months from date, and it may purchase and sell securities both on its own account and on commission. It is likewise a trust company, empowered to undertake the custody and administration of estates. As for the reception of deposits, the sole restriction is that the total amount of interest-bearing debts shall not exceed the total capital, plus the reserves. We should not omit to mention an immunity of obvious moment, by which this institution is distinguished from its local rivals, viz., complete exemption from income or license taxes. Against all these privileges may be set a certain limitation on the pecuniary advantages accruing to shareholders. From the net profits may be paid an ordinary dividend of 4½ per cent. on the original capital, while 20 per cent. may be turned into the reserves, so long as these do not equal one-quarter of the capital. Of the remainder, half belongs to the imperial treasury, and half to the share owners, except when the latter's dividend reaches 8 per cent., in which case the surplus beyond that goes, one-quarter to the stockholders and three-quarters to the treasury.

We may next note the business done by the Imperial Bank, as well as its financial condition. In the last year for which we have statistics the transactions of the main office, and of all the branches, showed a total of nearly twelve billions of dollars, being an excess of two billions over 1876. The average note circulation during the twelvemonth was $175,000,000. The amount of coin and bullion held was not one-third (the legal minimum), but more than three-quarters of the paper circulation. The dividend to shareholders was 6.29 per cent., against 6½ per cent. in 1876. Notwithstanding the discrimination against them, it appears that the Bavarian and Frankfort local banks paid rather more to their stockholders, viz., 8 and 6.7 respectively; but we do not know what provisions are made in these cases in relation to reserves. The aggregate quantity of coin on hand in all the local banks of issue at the close of September, 1878, was under $140,000,000, or considerably less than three-fourths of their circulation. Since the date mentioned the business, both of the Imperial and local banks, has shared in the general depression of trade; transactions have been much contracted, and the rates of discount, which, in 1877, were, on an average, 5¼ per cent., have been diminished.

Let us now glance at the operations of the so-called creditors' loan societies, founded by Schulze-Delitzsch, and which practically discharge the function of banks for workingmen. A year ago these numbered upward of 1,800, and the balances reported by 929 show aggregate advances for the year amounting to $375,000,000—a sum which, distributed among the laboring population, should have afforded material relief in a time of financial stringency. The 929 reporting societies contain nearly half a million members, and the funds deposited in the year ending Jan. 1, 1878, amounted to nearly $90,000,000. It appears that the total transactions for that twelvemonth exceeded those of 1876 by over $6,000,000, and the proportion of capital to deposits was about two per cent. better than in the year before. The aggregate capital of these loan associations we are not able to state, but that of all the coöperative societies organized by Schulze-Delitzsch, and reporting to the central office (including those intended for production and consumption as well as credit), is $40,000,000.

We may find impressive testimony to the stability and usefulness of these workmen's banks in the success with which they have withstood the recent prostration of industry and commerce in the German empire. Indeed, the system is so well accredited by experience that it has been introduced in other parts of Europe, and especially in Italy and Belgium, where coöperative credit banks have become numerous enough to form unions and hold congresses. The story of these popular institutions may well supply a stimulus and a model to the loan societies of the United States